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(There is no launching of a canoe, as is the case for an old man. The whole evening and morning ceremony gives the impression of something to which the young man is not properly entitled, an imitation of the rites due to an old man, to which the younger has no right, but which is tolerated by the community so long as it is carried out *sub rosa* and no traces of it are thrust upon the public consciousness. Thus, the hut must be built by the side of the road instead of in the dancing-ground; the cane thrown on the grave evidently represents the circular fence made out of canes erected for an old man; the crying four times followed by weeping may be in imitation of the fourfold cries and weeping at the launching of the canoe; lastly, the whole of the pudding must, in the case of a young man, be finished or hidden before dawn.)

Period of Mourning

The period of mourning (*taurean*) lasts for thirty, forty or one hundred days, or a year or longer, according to choice, all the dead man's kinsmen, both male and female, having to fast or abstain (*vel-val*) during this time from eating certain yams.

(This presumably corresponds to the taboo on fruit in the case of an old man.)

End of Period of Fasting

When it is decided to put an end to this period of mourning, a day is appointed for a rite called *nagham hinagh*. The immediate relatives of the dead man lay out fowls, pigs, yams, bananas, etc., in the house-enclosure and give them to all those who have been abstaining.

Other Procedure Omitted

There are no mortuary officials (*talagh*) in the mortuary rites for a young man, nor is there any *Bur-tambean* or *Tulagh* rite nor any anniversary rite nor any communion feast such as takes place after the death of an old man.

WOMEN

Women's Age and Degree Names

Age-grades.

All women are called *Vavine*, and this term is used in reference and address for all those who have not yet received complimentary titles in connexion with the Maki.

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mortuary officials and no communion rite (therefore no bamboo tube placed in the mouth), nor is there any launching of a canoe with provisions, and the *na-lang* pudding consumed on the Fourteenth Day is eaten in secrecy before dawn, thus resembling rites for a young man or woman. On the other hand, as for a male *mer-sean*, there is no *Atean* and no *Bermavel*, since, having died at a good old age, there is no need to mourn. 764

A variation is introduced into the *Matean* by the dancing of the Rail dance called *Pilagh* by women in the afternoon.

Heads of Vao Women Married on Wala or the Mainland are Returned

It is the custom, on the mainland and on Wala (but not on Vao or Atchin), to disinter the head some time after death, and in the case of a married woman to send it back, together with a large tusker, to her native village. In the case of a Vao woman married in an island or district where this custom obtains, her head is returned to Vao. In the case of a mainland or Wala woman married on Vao, however, since this is not the custom on this island, her head and body are allowed to lie undisturbed. 765